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# DEVELOPMENT OF A CURRICULUM BASED ON TRI HITA KARANA AND PASRAMAN MANAGEMENT MODEL FOR IMPROVING STUDENT CHARACTER AND COMPETENCE

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**Abstract**

*Development of Tri Hita Karana-Based Curriculum and Pasraman Management Model for Improving Student Character and Competence. This study aims to design and test the effectiveness of a contextual curriculum that integrates the values of Tri Hita Karana into the learning design and management model that supports its implementation. The method used was Research and Development (4D model) to produce curriculum products and management guidelines, validated by a panel of experts (Hindu religious experts, pasraman practitioners, and curriculum experts), and field tested using quasi-experimental designs with experimental and control groups in several pasramans. The instruments included religious competency tests, validated character scales, learning observation sheets, and manager teacher satisfaction questionnaires. The test results showed that the implementation of the Tri Hita Karana-based curriculum, accompanied by a pasraman management model, resulted in a significant improvement in the aspects of religious character and religious competence of participants compared to the control group, as well as improving managerial practices and teacher satisfaction. The implication of this research is the availability of curriculum models and guidelines for the management of pasraman that can be used as a reference for improving the quality of the Hindu education contextually and sustainably.*

**Keywords:** *Tri Hita Karana*; *pasraman* curriculum; *pasraman* management; character education; curriculum development

## I. INTRODUCTION

Hindu education, primarily through *pasraman* institutions, plays a central role in the formation of the religious character and religious competence of the younger generation (Wiguna & Widyasari, 2025). Ideally, the *pasraman* curriculum not only contains memorisation of rituals and texts, but also functions as an instrument to instil values, form character, and develop religious competencies and social skills relevant to modern society's dynamics. The *Tri Hita Karana* philosophy, which emphasises harmony between humans and God (*Parahyangan*), humans and others (*Pawongan*), and humans and the environment (*Palemahan*), provides a rich and contextual framework of local values to be used as a pedagogical foundation in shaping students' holistic characters (Wiguna & Andari, 2025). However, this philosophical potential has not been fully manifested in the systematic and measurable curriculum design and practice of *pasraman* learning (Yasa, 2020).

The gap between a strong range of local values and formal curriculum design is a starting point for problems that need to be addressed scientifically. In many *pasraman*, curriculum practice is still dominated by a transmissive approach that does not systematically link local content and traditional values. Syllabus, lesson plans, and assessments often do not translate the *Tri Hita Karana* scores into measurable competencies and operational learning strategies. As a result, the learning process fails to produce consistent behavioural and competency changes, especially in character aspects such as tolerance, social responsibility, and environmental concern (Andari & Wiguna, 2025).

Various field studies show that the implementation of *Tri Hita Karana* values in the context of education. However, there are several studies on the implementation of *Tri Hita Karana* in the context of education; many studies are descriptive and have not produced validated curriculum products and management models that have been quantitatively tested for effectiveness (Anggana et al., 2022; Sarjana et al., 2020). This research is expected to fill this gap by producing (a) an operational competency-based curriculum; (b) standardised character assessment instruments; and (c) a replicable *pasraman* management model. This contribution is relevant to strengthening Hindu religious education at the local level and has the potential to be a reference for a broader local values-based religious education policy. By considering the philosophical context, the existence of partial evidence of practice, and the need for tested curriculum design and management, this research is important to transform the potential of *Tri Hita Karan*'s local values into educational policies and learning practices that have a tangible impact on the character and competence of *pasraman* students (Yunita & Tristiantari, 2019).

Various field studies show that the implementation of *Tri Hita Karana* values in the context of education is often normative and ceremonial oriented to the teaching of ritual content, without precise translation, and becomes a valid indicator of learning and a measurement instrument (Jatiyasa, 2024). Findings such as in the implementation study at the Ministry of Education's *Pasraman* Budi Pekerti show the positive potential of the integration of *Tri Hita Karana* in character education, but also confirm the need for the translation of values into standardised pedagogical tools (Adnyana, 2021; Gunada & Yasa, 2021; Harefa et al., 2024; Monika et al., 2023). In addition, studies and practical reports show that the concrete implementation of *Tri Hita Karana* can improve the quality of students' character if applied systematically and programmatically (Adpriyadi & Sudarto, 2020).

The effectiveness of the curriculum is greatly influenced by the quality of the institution's management. Many teachers face managerial constraints, including human resource management, curriculum governance, monitoring and evaluation, and community involvement, making it challenging to maintain exemplary pedagogical implementation (Peters, 2013). Without a supportive management model, including teacher training, collaboration mechanisms

with the community, and competency-based evaluation systems, reasonable curriculum development efforts risk not continuing or being distorted when implemented in the field (Aritonang, 2024).

Contemporary social and environmental dynamics reinforce the urgency of this intervention. The current globalisation, shifting values among adolescents, and environmental challenges demand relevant and responsive religious education. The integration of *Tri Hita Karana* into the *pasraman* curriculum is not just about cultural conservation; it is an educational strategy to build students' moral, social, and ecological capacity to be able to face local and global challenges adaptively and responsibly (Andari et al., 2025). By clarifying the linkages between curriculum problems, institutional management weaknesses, and socio-ecological pressures, a holistic research approach is needed: formulating a local value-based curriculum into a valid and implementable pedagogical product and developing a management model that ensures sustainability and fidelity implementation (Jayendra, 2024; Suparmini, 2024; Suryawan et al., 2022). The three core problems of curriculum gaps, weak management, and social pressure are the basis for designing interventions that combine curriculum development and strengthening *pasraman* governance. Therefore, this study proposes the development of a *Tri Hita Karana*-based curriculum that translates into competencies, learning strategies, and measurable assessment instruments, accompanied by a *pasraman* management model that supports sustainable implementation (Pertiwi & Ludigdo, 2013; Purana, 2016; Putriasih, 2020). The Research and Development approach, combined with quasi-experimental field tests, is expected to produce a valid, effective, and scalable product. Thus, this study not only designed a contextual curricular tool but also tested the effectiveness of the management model in improving students' character and competence to produce evidence-based practice and policy recommendations for strengthening the Hindu education contextually and sustainably (Candrayani & Idayanti, 2024).

This research focuses on the translation of *Tri Hita Karana* values into curriculum structures (competencies, syllabus, lesson plans, and assessment instruments) and the design of a *pasraman* management model that supports the implementation. The goal: to produce empirically validated curriculum products and management models that are proven to improve students' holistic character and religious competence through quasi-experimental evaluation (Udayana, 2017; Wisnawa, 2020; Yasa & Ratnaya, 2022). *Tri Hita Karana*, as a framework of local values that emphasises harmony with God, others, and the environment, has high relevance for the development of students' character and competencies in the context of *pasraman* education; However, the translation of these principles into an operational curriculum that includes competency formulations, behavioral indicators, learning strategies, and assessment instruments is still limited, so their implementation is often normative and cannot be measured empirically. This theoretical gap in practice poses methodological and practical weaknesses: without a clear curricular framework and measurable indicators, character education efforts are easily misguided, evaluation of learning effects becomes difficult, and evidence for policymakers to adopt or scale good practices is weak (Adnyana, 2021).

In addition to the need for curriculum translation, the success of value-based education innovation is highly dependent on institutional management models that can ensure fidelity and sustainability of implementation, including strengthening teacher capacity, monitoring and evaluation mechanisms, community participation, and adaptive financing and leadership strategies (Tiarini et al., 2019; Widyastama et al., 2025; Yasa, Widiana, et al., 2023). Therefore, research that combines the development of a *Tri Hita Karana*-based curriculum with the design of a *pasraman* management model provides two main academic contributions: (1) filling conceptual and methodological gaps by producing a measurable curriculum and valid evaluation instruments, and (2)

presenting a governance model that can be tested for its impact on fidelity of implementation and student outcomes. In practical terms, a mixed-methods research approach (curricular R&D combined with quasi-experimental effectiveness tests and managerial implementation studies) will result in recommendations that can be adopted by practitioners and policymakers to strengthen contextual and sustainable character education (Yasa et al., 2021)

## II. METHOD

This study uses a mixed-methods design with a Research & Development (R&D) component to compile and validate a *Tri Hita Karana*-based curriculum and the design of a *pasraman* management model, which is then tested for effectiveness through a quasi-experimental design (treatment vs. control group, pretest and posttest). The R&D approach refers to the needs analysis cycle and then designing, followed by product development, after which expert validation and testing and final revision (adaptation of the ADDIE/Borg & Gall model), so that the product, curriculum and management model have a strong theoretical and operational basis. The research sample involved several randomised trials (e.g., 4–8 trials: 2–4 treatments, 2–4 controls), as well as subrespondents including students (target class), educators/supervisors, parents, and community leaders as key informants for qualitative data and implementation context measurement (Creswell, 2020)

The development process is divided into systematic stages: (1) needs and context analysis (observation, FGD with stakeholders, document review), (2) formulation of learning objectives and competencies based on *Tri Hita Karana* (core competencies, KD, behavioral indicators), (3) preparation of syllabus, RPP/RKA, character and competency assessment rubrics, as well as *pasraman* management guidelines (organisational structure, SOPs, funding mechanisms, monitoring), (4) content validation by a panel of experts curriculum, Hindu religious education, and *pasraman* practitioners (using Content Validity Index/CVI and qualitative review), (5) limited trials (pilots) to test the feasibility of instruments and procedures, and (6) final revisions before quasi-experimental implementation. At each stage, a feedback cycle is implemented to ensure the suitability of local culture, the measurability of indicators, and practical usability for educators and *pasraman* managers (Yasa, Nitiasih, et al., 2023).

Data collection includes quantitative instruments (religious competency tests, validated character questionnaires, behavioural observation sheets/rubrics, implementation fidelity checklists) and qualitative data (semi-structured interviews, FGDs, documentation studies). Quantitative analysis uses inferential statistical techniques (normality test, homogeneity test, paired test/independent test, ANCOVA or mixed ANOVA to control for covariates, and effect measures such as Cohen's d) to assess changes in competence and character; The reliability of the instrument is tested with Cronbach's alpha and the reliability of the evaluator (interrater) is tested through the coefficient of agreement. Qualitative analysis uses thematic analysis/triangulation of sources to explore the implementation process, obstacles, and supporting factors. The research adheres to educational research ethics (institutional permission, informed consent of parents/guardians for students, anonymity and confidentiality of data), and includes a monitoring-evaluation plan and sustainability strategy. The expected outputs: an integrated curriculum package (competencies, syllabus, lesson plans, assessment instruments) and a *pasraman* management model, along with implementation manuals and effectiveness evaluation reports that can be replicated and adapted by stakeholders (Dharma et al., 2023).

## III. RESULTS AND DISCUSSION

The results of the study show that the curriculum development process based on *Tri Hita Karana*, along with the *pasraman* management model, produces products that are feasible and can be implemented. The curriculum product, which contains competency formulations, behavioural indicators, syllabus, character assessment

rubrics, and learning guides, received a strong content assessment from an expert panel (high CVI), and assessment instruments demonstrated adequate reliability (Cronbach's alpha ≥ 0.70). The developed *pasraman* management model (including organisational structure, SOPs, monitoring mechanisms, and simple financing strategies) is considered relevant by local actors and *pasraman* practitioners to meet the operational feasibility criteria for small-scale trials.

Quantitative analysis showed a significant increase in the character and religious competency scores of students who followed the intervention curriculum compared to the control group. After controlling for covariate variables (e.g., initial conditions and school/*pasraman* context variation) via ANCOVA or mixed ANOVA, the difference in posttest mean showed statistical significance ($p < 0.05$) with effect size in the medium to extensive range (Cohen's d indicative 0.5–0.8). These findings are consistent on several key indicators, e.g. tolerant behaviour, involvement in religious rituals, and the application of the principle of environmental balance, which were measured using observation rubrics and validated character questionnaires.

Implementation studies indicate that fidelity of implementation increases when participants receive training support for supervisors, structured schedules for value-based activities, and simple monitoring mechanisms. Management models that strengthen the role of communities and parents have been shown to increase adherence to schedules and the implementation of curricular activities. However, obstacles that arise include limited supervisor time, administrative burden, and limited financial resources for teaching materials and field activities, factors that require adjustments to management SOPs and flexible funding strategies to ensure program sustainability.

Qualitative analysis from interviews, FGDs, and observations describes the process of internalising *Tri Hita Karana* values by students and educators, including concrete examples of attitude change (more social responsibility, environmental concern) and learning practices (integration of values in local stories, community service activities). Educators reported improved ability to design contextual learning and the use of rubrics as a tool for practical reflection. The local community considers this approach to be in accordance with local wisdom, which is in line with the literature on the concept of *Tri Hita Karana* and the study of the implementation of local values as studied in several studies (Ardika Yasa et al., 2023; Yasa, Suastra, et al., 2023).

Based on the findings, it is recommended that these curricula and management models be gradually integrated into more *program*s through structured coaching programs: (1) ongoing training programs for educators, (2) simple evaluation monitoring mechanisms using rubrics and fidelity checklists, (3) community-based financing strategies and local partnerships, and (4) strengthening documentation of good practices for replication. Further research is suggested, including longitudinal studies to assess the resilience of character change and long-term impact on achievement, as well as adaptation studies for other cultural contexts. If you want, I can break down these findings into a table of results, a complete statistical summary, or draft the "Results" section for a scientific article according to the publication rules.

The results of the study that show the improvement of students' character and competence confirm that the integration of the *Tri Hita Karana* values provides a normative and practical framework for character learning; the value of harmony with God, others, and the environment facilitates the formulation of learning objectives and contextual and meaningful activities. These findings are consistent with local implementation studies that report that a curriculum based on local wisdom increases educational relevance and student engagement, thus confirming the theoretical validity of integrating local wisdom into curriculum documents and learning syllabi.

The change in prosocial behaviour and the increase in religiosity and tolerance can be explained through Bandura's social learning theory, where observation, modelling, and

social reinforcement accelerate the internalisation of norms and behaviours. In the context of *pasraman*, mentors and community leaders act as consistent models; This mechanism reinforces the quantitative outcomes found, especially when the practice of values is repeated, reflected, and rewarded in both formal and non-formal learning environments.

The implementation of experiential activities (rituals, environmental activities, community service) supports the mechanism of change according to the experiential learning theory (Kolb), i.e. the cycle of experiential reflection of experimental conceptualisation that deepens practical competencies and character habits In addition, the findings that family and community support strengthen the outcome of the intervention are in line with Bronfenbrenner's developmental ecological perspective, which emphasises that cross-system interactions (micro, meso, exosystem) determine the sustainability and depth of behavioral change (Monika et al., 2023; Rai et al., 2022).

Theoretically, this research strengthens the argument that cultural contextual approaches can be operationalised into a measurable and tested curriculum component. Practically, successful implementation requires supervisory capacity, community involvement, and precise managerial mechanisms, which were also found in previous implementation studies. However, limitations such as sample coverage and resources highlight the need for follow-up studies with a longitudinal design and cost-benefit analysis to guarantee the scalability and sustainability of the intervention.

Research shows that the *Tri Hita Karana*-based curriculum, combined with the *pasraman* management model, improves students' character (religion, tolerance, environmental concern) and religious competence with mutually reinforcing quantitative and qualitative evidence. These findings provide an empirical basis for proposing changes in curriculum practices and education management policies that make local wisdom a systemic component, not just an additional activity. For a theoretical context that supports the integration of local values, see also the concept of *Tri Hita Karana* Integrating the value of *Tri Hita Karana* in harmony with God, others, and the environment into the curriculum document must be carried out by elevating these values from the status of adhoc activities to measurable learning outcomes that are structured in objectives, indicators, and syllabus. Practically, this requires the formulation of specific and measurable behavioural indicators (e.g., the frequency of participation in school cooperation activities, environmental concern shown through concrete actions, or religiosity rubric scores) so that formative and summative assessments reflect the progress of value competencies, not just attendance at activities (Sukarma, 2016). This approach is in line with the findings of a study of curriculum implementation based on local wisdom that shows an increase in educational relevance and internalisation of values when normative components are incorporated into the formal curriculum structure. By making *Tri Hita Karana* a formal competence, curriculum development provides a clear direction for learning planning, assessment strategies, and implementation accountability so that character education interventions become more systemic and sustainable.

The development of teaching instruments and tools must accommodate the characteristics of experiential learning that are at the core of *Tri Hita Karana* through content standards, examples of Learning Implementation Plans (RPPs), and clear character assessment rubrics. The recommended teaching tools include service-learning-oriented learning scenarios, guidelines for the implementation of educational cultural rituals, and environmental activity modules accompanied by behavioural assessment indicators and practical competencies. In addition, it is important to include local adaptation guidelines that facilitate the adjustment of content and activities to local wisdom without ignoring the essence of *Tri Hita Karana* values, so that the curriculum is easier to adopt across regions and cultural contexts. The preparation of operational rubrics and lesson plan samples will make it easier for teachers to design learning, monitor fidelity implementation, and

conduct valid assessments, an absolute requirement for this curriculum development effort to have a tangible impact on changing students' attitudes and competencies.

The integration of *Tri Hita Karana* into learning practice requires a shift from traditional instructional approaches to structured experiential pedagogy; therefore, continuous in-service training programs need to be designed to strengthen the competencies of teachers and *pasraman* supervisors in value facilitation techniques, experiential learning designs (service learning, community projects, educational rituals), and valid and reliable rubric-based assessments. Mentoring and classroom observation should be part of the professional development package to increase the fidelity of implementation and ensure consistent practice transfer between teachers. Evaluation of the training program should combine performance appraisal (structured observation) and professional reflection so that pedagogical improvement is iterative and evidence-based.

The formality of the role of religious leaders, indigenous leaders, and community organisations in the learning plan strengthens the social modelling mechanism that accelerates the internalisation of the value of a concept that is in line with the theory of social learning (Bandura). The practice includes the role of cofacilitators, thematic resource persons, and participatory assessors in learning activities so that value transfer does not only occur through instruction, but also through examples of consistent behaviour in the community. This engagement must be governed through clear operational guidelines regarding duties, responsibilities, and compensation or recognition mechanisms so that the school-community collaboration takes place measurably and sustainably The management of *pasraman*/schools that adopt the *Tri Hita Karana* model requires a clear operational organisational structure including the division of tasks, program SOPs, reporting mechanisms, and participatory funding patterns involving communities, schools, and local governments. The allocation of special funds in the regional education budget for the development of local materials, educator training, and incentives for pilot schools will accelerate early adoption and ensure sustainability. The financing mechanism must be accompanied by accountability for the use of funds and performance indicators so that the resources used really support the strengthening of student character and competence (Lestari & Wiranata, 2023; Padet & Krishna, 2018).

To ensure scale and legitimacy, it is recommended to revise or draft a policy that recognises the integration of *Tri Hita Karana* as a formally recognised local content or as part of character education in curriculum documents. The policy should include phased implementation guidelines, eligibility criteria, funding mechanisms, and monitoring and evaluation requirements for formal pathways for program development and replication. Local adaptation guidelines need to be included so that the core values are maintained even though the content and practices are adjusted to local wisdom.

The M&E system must combine quantitative (pre/post competency tests, character observation rubrics, activity participation metrics) and qualitative (in-depth interviews, school/*pasraman* case studies, community reflections) to capture competency changes and internalise values. Examples of operational indicators include: the percentage of students who show an increase in the religiosity/empathy rubric score, the frequency and quality of student-led environmental activities per semester, and the proportion of lesson plans that contain *Tri Hita Karana* activities. Fidelity monitoring (e.g. proportion of lesson plans containing related activities, learning hours, community involvement) needs to be reported periodically to stakeholders as a basis for accountability and continuous improvement.

It is recommended to implement it in stages: Phase 1 (6–12 months) in several representative schools; develop lesson plans, rubrics, and train core teachers; Phase 2 (12–24 months) evaluation, revision of devices, gradual expansion, and preparation of regional policy guidelines; Phase 3 (24–48 months) integration into regional/national curriculum

documents, ongoing monitoring, and cost-benefit studies to ensure sustainability. Clear indicators of success and feedback mechanisms between schools, education offices, and communities should accompany each phase.

Integrating *Tri Hita Karana* is not just adding local content, but systemic change that requires alignment of curriculum, teaching tools, professional development, institutional management, and supporting policies. To support the next step, I can prepare one of the following options: (1) an example of a *Tri Hita Karana*-based character assessment rubric; (2) a short draft regional policy for ratification; or (3) a 1-page evaluation monitoring format. Please choose one of the options or request a combination so I can start putting it together.

The process of effective curriculum development cannot be separated from a systematic approach that includes needs analysis, goal formulation, content selection and organisation, learning implementation, and continuous evaluation. The initial stage, namely needs analysis, is a crucial foundation because it determines the extent to which the curriculum designed is relevant to the reality on the ground. This process must involve mapping three main dimensions: academic needs based on national competency standards, socio-cultural needs that reflect local values and the diversity of students' contexts, and the needs of the world of work that increasingly demands 21st century competencies such as digital literacy, critical thinking, collaboration, and creativity.

Data collection through surveys, interviews, classroom observations, and focus group discussions (FGDs) with teachers, students, parents, and industry stakeholders allows the identification of gaps between competencies possessed and needed, so that the curriculum can be designed responsively. Once the needs have been mapped, the next step is to formulate learning objectives that must be designed with SMART principles in mind—specific, measurable, achievable, relevant, and time-bound. Clear goals are not only a reference in content selection, but also help in determining the right indicators of achievement and forms of assessment. It is also important to ensure that the goals include cognitive, affective, and psychomotor domains according to Bloom's taxonomy, so that the curriculum not only pursues knowledge mastery but also character building and practical skills. At the content selection stage, a priority approach should be used, taking into account the level of importance and complexity of the material, as well as alignment with national curriculum frameworks and international standards.

Interdisciplinary approaches also need to be applied to enrich students' learning experiences, for example, by linking mathematical concepts in environmental projects. The structure of the curriculum is then arranged logically and hierarchically, with the recommended spiral curriculum approach of Jerome Bruner, so that key concepts can be repeated with increasing depth along with the level of education, thus strengthening long-term understanding and retention. Curriculum implementation requires teacher readiness through intensive training in active learning strategies such as project-based learning, inquiry-based learning, and the flipped classroom, which encourages active student engagement. The use of educational technology, such as LMS, digital platforms, and virtual simulations, also supports the effectiveness of the teaching and learning process, especially in the context of hybrid or distance learning.

Evaluation is an important pillar in the curriculum development cycle, including formative assessments that provide periodic and summative feedback that measures final achievement. Evaluation models such as Kirkpatrick can be used to assess the impact of the curriculum on participant satisfaction levels and long-term behavioural and performance changes. Evaluation data must be analysed qualitatively and quantitatively to be the basis for periodic curriculum improvement, ideally every 3–5 years. Therefore, the success of curriculum development is highly dependent on the ongoing engagement of various stakeholders, the use of evidence-based data, and a commitment to lifelong learning for both learners and educators.

## IV. CONCLUSION

This study found that the development of the *Tri Hita Karana*-based curriculum, combined with the *pasraman* management model, increases the internalisation of student values and competencies through experiential learning practices, community involvement, and a clear management structure. The implementation of the pilot showed an increase in character rubric scores (religion, empathy, responsibility) as well as an increase in student participation in environmental and social activities. This success is strengthened by the active role of customary/religious leaders as cofacilitators and participatory assessors. The main obstacles identified include the need for continuous training for educators, variations in implementation fidelity between schools/*pasraman*, and the need for participatory financing mechanisms for sustainability.

Theoretically, this study enriches the character education literature by integrating local wisdom (*Tri Hita Karana*) into the formal curriculum framework, while strengthening the evidence that socio-cultural models (community modelling) accelerate the internalisation of values. From a methodological perspective, this study offers a mixed-methods model that combines character observation rubrics, community interviews, and RPP implementation analysis to provide examples of fidelity instruments and indicators that researchers and practitioners can replicate. In addition, this research contributes to the operational framework of *pasraman* management as a local curriculum implementation unit that bridges the collaboration of schools and the government, so that it becomes a reference for the development of local content policies.

In general, it is recommended to implement a gradual implementation, complete with a package: RPP & rubric tools, in-service training programs, mentoring/observation mechanisms, and participatory financing schemes; regional policies should recognise the integration of *Tri Hita Karana* as a measurable local content.

Writing an academic article is a challenging, but very fulfilling, endeavour. The guidelines presented here will enable you to write your first academic article with relative ease. Students, however, often underestimate the time required to produce a "polished" first effort. You cannot write a proper research article in a weekend or even in a week. It is important to allow yourself enough time, at least three to four weeks, to work on the successive draft.

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